The later Sankliyas, therefore, who are as anxious as tliC Vedantins to find authoritative passages in the Veda confirming their opinions, appeal particularly to this among other passages, to show that their view of *Prakrit!* as an independent power is supported by the Veda.

cf 6. Two birds, related to each other, and friends, are sheltered in the same tree. One of them eats sweet fruits, while the other looks on without eating."

The Sankhya doctrine of God or Pumsha being only the' witness and not the actor is to be found in germ in this verse.

tc 7. Man attached to the same tree, is deluded and grieves through want of power. When he sees the other, tlie adored Lord and his glory, he becomes free from grief.

" 8. The unchangeable, supreme and infinite Being, sung in the Rik verses, in whom the gods live,—what shall we do with the *Rik* who does not know him ? Those only who know him are satisfied.

{t 9. That from which the Lord of illusion has created all this,—the Vedas, the sacrifices with clarified butter, the sacrifices with the Soma juice, the vows, whatever is and whatever will be, and all that the Vedas speak of, to that the other (the individual self) is bound by illusion."

It is impossible, says Max-Muller, to find terms corresponding to *May a* and *Mayin.* Maya means making, or art, but as all making or creating so far as the Supreme Self is concerned is phenomenal only or mere illusion, *may a* conveys at the same time the sense of illusion. In the same manner, *way in* is the maker, the artist but also the magician or juggler. What seems intended by the verse is that from the Akshara, which corresponds to Brahman, all proceeds, whatever exists or seems to exist, but that the actual creator or the author of all emanation *islsa,* the Lord, who, as Creator, is acting through *maya* or *devatmasakti.*

^10. Know *Maya* (illusion) to be Nature, and the